312 hour for the impurities and the residue to settle to the bottom of
271 the vessel. Then the water is poured off into another container and is ready to be used for drinking or cooking.

[B-24] (b) It is also possible to use an additive known as missim (crushed tamarind leaves). The water becomes clear, but it is, of course, somewhat sour. Although it may be drunk, it is
[B-5v] ideally suited to cooking since the Mossi add missim (from miki, "to make sour") even to the water of springs and wells before they use it to prepare their principal food, sagbo.

744 In the town of Ouagadougou frequent visits by the sanitary
312 officers remind the natives of the necessity of keeping fresh water in their containers. They are also encouraged to fill in during the winter the low places holding water where mosquitoes might breed.

515 Laundering. There is no doubt [231] that the Moaga is care-
296 less about the cleanliness of his clothing. There is no shortage of soap -- karite butter, of which it is made, is plentiful -- but he believes that frequent laundering will wear out his clothes too quickly. He also thinks -- which is childish -- that the dirtier a garment is, the cleaner it will wash. He thinks it completely ridiculous for clothes to be ironed. It must be admitted that among the Mossi only a married man can require his wives to wash his clothes. A mother also takes care of her children's clothes, but a bachelor is forced to wash his own things. This, we think, explains the extreme negligence shown by some of them
[H-61] who let their clothes get dirtier and dirtier. Indolence, alas, is one of the dominant defects of the native of Mossi country.

514 Toilet arrangements. In general the Mossi have no regular latrines. Men, women, in short, everyone, simply goes into the bush. The only exception is the very young children who take care of their needs on the threshold. At night, especially during the winter when the grain is fairly tall, grownups themselves go to the kamanga or karaga (millet or maize field near the living quarters).

364 When the town of Ouagadougou was made a mixed commune [Ed., smallest French territorial subdivision, with both French and native representation in the municipal council], it was possible to install, at municipal expense, a number of lavatories in certain

576 they send their friend once again to indicate what they desire, or they go and bring up the matter themselves.

181 Being sensitive and capable of attachment, even of affection, the
577 Mossi readily acknowledge the good done to them and seek to express their gratitude. If they can offer a gift, such as eggs, millet, honey, a chicken, they offer it unobtrusively. "Take this millet for your horse; give this chicken to your child." If they have nothing to give, they watch for every opportunity to spare their benefactor work or trouble. They take the hoe from him to weed his field or help him lift a load. They show their gratitude as they can, through action rather than words.

181 The Mossi are not lazy. As a rule it may even be said that they
461 like work. Lazy people are pointed at, avoided, and despised. During the winter season everyone must be in the fields from morning to night, men, women and children alike. Only those who cannot work or who have household tasks to perform stay home. The Mossi work very hard at this time of year. During the dry season, on the other hand, they enjoy some leisure. Although most of them weave during these months or travel for trading purposes, while the children cut grass to thatch the roofs and the millet is threshed, it must be said that it is not possible to work in these sun-scorched lands as it is in our temperate European counties. Besides, why work when there are so few outlets? Since the time when the French peace made the roads safe, trade has been on the upsurge. Now, sure of reaping the fruit of their toil, the natives are expanding their crops and every year the fields encroach further upon the bush. All the important villages are surrounded with cultivated fields as far as the eye can reach. If the Mossi do not work more then they do, therefore, it is not from laziness but from /115/ lack of outlets. It seems likely that the country will develop quite rapidly as soon as channels of communication open it to European trade.

181 Such are, in succinct and impartial outline, the qualities and defects of this people. Which of the two preponderate? It is for the reader to judge. In our opinion the Mossi are a very worthy people capable of a brilliant future, but under one condition, that they become Christians. Their most striking characteristics, as we have stated over and again, are their religious sense and their absolute submission to all that bears the stamp of authority.

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241 picking, the plant may be turned under and left to enrich the soil.

241 Apart from the co-operative cultivation of fields under the proprietor-
476 ship of the lineage elder, each farmer works for himself. He aids his relatives, and they in turn assist him with his work, but the results of their communal effort are not shared. This applies not only to the work of planting but also to cultivation and harvest. The decision about what is to be planted in a particular field and how it shall be cultivated rests finally with the individual farmer.

Communal or co-operative effort is much more characteristic of the work of cultivation than of the planting period, when everyone is in a hurry to get his own seeds into the ground and requests for assistance are not welcomed. A strong note of competition is evident at this time. A [461] man takes pride in his efficiency as a farmer, and there is a race to see who can get farthest along with his work. In the earliest phase of prepa-[572] rations for the approaching rainy season it is the individual's best friend upon whom he relies most for assistance. He is the first person to be called on for assistance in clearing the field for planting. If a Mossi farmer is unmarried, he may also ask the other unmarried men of his lineage for help. If a long day must be spent in the field in order to clear and clean it properly, his mother will offer the helpers the midday meal, which is carried out to them as they work.

622 *Naba koba* (chief's cultivation) is the name given to the work which the
651 villagers do in the fields belonging to the village chief. A village elder is
241 charged with announcing when and where work in the chief's fields is to be done, and each lineage head relays the news to his kinsmen. This contribution of labor is no longer obligatory, as it was formerly, but only [626] a question of social pressure and recognition that individual well-being and the welfare of the village "depend on the chief."

241 Every Mossi is an agriculturist. Although agriculture is the principal
463 source of income, everyone also engages in crafts, particularly during the dry season when the work in the fields is finished. However, there are no full-time crafts specialists. Even the African functionaries in the European administration and the teachers, clerks, and merchants all work in their fields part of the time during the rainy season. The activities of the blacksmiths, leather workers, butchers, wood workers, herbalists, and small merchants are carried out on a much smaller scale and are fitted into the routine established by the rains and the growth of their millet. Only elders whose age keeps them from the fields might be thought of as specialists who do not participate in agriculture, but their land is worked by younger members of the family, and they take a keen interest in the course of its cultivation. The village chief, the earth custodian, and certain other elderly and important members of the community do not cultivate; this is because of their position and age rather than because

144 This is all we shall say by way of introduction to our study of Mossi customs. The main point to be remembered is that the bulk of the present Mossi population is not of "pure" origin, but results from a mixture between the Mossi conquerors and antecedent primitive groups.

000 Let us now turn our attention to work, and first of all to cultivation. We shall study the various types of labor in greater detail than we did so far in relation to the populations previously studied, and the reader will get a better idea of the work performed by the Blacks in these regions.

243 Millet is the most important item of cultivation among the Mossi, who call it ki. They cultivate various kinds of millet, and we shall take them up one by one.

First of all, the ordinary small millet, which is most widely cultivated. It is the Bambara sanio or Mossi kasui. It requires good black soil with low sand content.

243 242 Let us make the general statement that the Mossi, whenever they can, change plots every four years. That is, they clear a new field or take over an old one which has lain fallow. If they have little land, they cultivate the same plot indefinitely. In other words, they may till the same field for some twenty years.

243 When a new plot is cleared, the clearing is done in March or April. The head of the soukala goes to work with all his men. Daba /hoe/ and hatchets are used to cut down the trees. The women come along, but only to serve drink to the men, because they do not take part in the clearing.

[461 512] The workers go into the bush in the morning and remain there all day. They rest around the middle of the day (from noon to /467/ two or three o'clock), and then take up their work again until sundown. The women return home first to prepare dinner, and then the men follow. After the clearing proper has been completed, all that was torn up from the ground is gathered in a heap and set afire. The ashes are left on the soil to fertilize it. It should be noted that the roots of the trees are not removed. The trees, in fact, are merely cut about one meter from the ground, so that the field is dotted with stumps. Sometimes, instead of cutting down a tree, a small fire of branches and dry leaves is lit at its base and the

592 1. Husband.
2. Wife or wives.
3. Unmarried children, sons or daughters.
4. Slaves.

Sometimes, it also includes young unmarried brothers (see above).

592 As a rule, every soukala-household has only one large bush
241 field in addition to the garden plot surrounding the soukala (where
461 maize and large red millet are grown during the rainy season, tobacco and cotton during the dry season).

The head of the household, his unmarried sons and unmarried brothers, work on those fields during the rainy season from six in the morning to three in the afternoon, with a long rest period around noon. The women work there also, but their hours are different owing to their household tasks.

The unmarried sons and brothers also have small individual plots of cotton and large red millet. They work them in the afternoon after three o'clock. During the rainy season, as a rule, there
[527] are no rest days. A few Mossi, however, have adopted the customs of their Yarsé neighbors and rest on Friday. Others, who are Moslemized, and incidentally very few, rest both on Friday and on Monday.

During the dry season the members of the household repair hut roofs, go hunting, or else participate in the clearing of family fields, etc. In addition to this they work for themselves, as weavers for example. The money earned in this fashion goes to them and not to the soukala head.

/556/ It is the head of the soukala-household, the husband
592 and father, who provides all occupants of the soukala with food throughout the year, morning and evening. He also provides clothing for those who cannot provide their own, but those who can do so procure it themselves.

592 We know that it is sometimes the head of the family and some-
584 times the head of the household who gives the children of the house-
464 hold in marriage. It sometimes happens, however, that a son
565 leaves the soukala without his father's permission. He usually does this in order to win a wife, when the head of the family or the